

Police v. 7.

A
M O D E S T D E F E N C E
O F T H E
CHARITY-CHILDREN
And the Common P L A N of
CHARITY-SCHOOLS
VINDICATED and RECOMMENDED.
I N T W O
D I A L O G U E S
B E T W E E N A
GENTLEMAN and his GARDENER
A N D
THERONIUS and HUMANUS.

O C C A S I O N E D
By a projected *Scheme* for Erecting a *House*
of *Industry* for Children of the Poor in
the Parish of *Hackney*.

It is good to be zealously affected always in a good Thing.

By JOHN WINGFIELD.

L O N D O N :
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M,DCC,LXXII.

СОВЕТСКАЯ
СОДЕРЖАНИЕ
ДЛЯ ДЕТЕЙ

ЧАРІТУ-СХОДА

СІДДАМСЬКА СТАВІАНІ

ОНТИ

СІДДАМСЬКА СТАВІАНІ

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СІДДАМСЬКА СТАВІАНІ

THE P R E F A C E.

I DESIRE to be considered in the following Sheets as endeavouring to make an Apology for the Charity Children in, and about, *London*, under the several Accusations which have been brought against them; and not attempting to deny the Truth, but its cruel Exaggerations, as being over charged.

A I HAVE

I HAVE had the Experience of several indentured Servants taken from the Schools of different Charitable Foundations, and do acknowledge, that they have proved to be sober, industrious, and ingenious Lads; while the Children which have been brought up in Workhouses, and afterwards placed out in the World, I have been told, and have partly seen, that they possess a mean and sordid Disposition, apparent in all their Conduct.

THE Author has had great Opportunities of knowing the Temper and Behaviour of the labouring Poor, which few can equal, by employing a vast Number of Working-People of the Good and Bad, both Old and Young; and he hath the Pleasure here

here to declare, that he has found amongst them more Virtue, Industry, and Sensibility, than is generally imagined.

I WOULD not be understood as intending to write a Panegyric on the Poor, because in general they little deserve such high Commendations ; but it cannot be expected that they should excel in easy and polite Manners, as their Vice is rather rude than flattering. We have had too many Instances lately of their Sagacity, Art, and Address, which have appeared in a Variety of Combinations, conducted with Violence, Cruelty, and even Murder ; but there might be something offered of a favourable and unfavourable Nature, both of them and some of their

Masters, which I choose to pass over, and shall only remind my Readers of the high Price of Provisions, and the increasing Value of every Necessary of Life.

THE Utility of these Charity-Schools to the industrious Poor, which you will find here exemplified in a Variety of Cases, is not ideal or imaginary; but the Truth and Reality of the Representations I have observed and known, and if necessary, could produce several Instances of a similar, and even superior Nature.

THE Form in which I have chose to treat this Subject by way of Dialogue, was upon these Accounts.— First, by exhibiting an easy Picture
of

of real Life, which most can discover, I have been able to throw in many of the little Incidents belonging to the Children and their Parents, which in any other Method would appear trite and disgusting.—And secondly, to give a free Scope to all the Objections which are brought against these Children, and against our common Charity-Schools, and to expose the Injustice and want of Benevolence in those that make them.—This Method, likewise, has another Advantage, that by often changing the Ground of Attack, it serves to draw out to View the extensive Benefit of the old Foundation, and at the same Time discovers the Futility and misguided Zeal, which runs through all the Arguments in Favour of the New.

Some

Some Apology also, I think should be made, for the Freedom I have taken with some Names ; but as they are mutilated and transposed, or merely rendered significative, very few but Neighbours and Gentlemen of Humour will be able to apply them ; and I must confess, that something of this kind, gave me a little Amusement while I was writing, and I suppose it may have the same Effect upon some others, while they are reading,

The present *Scheme* for erecting a *House of Industry*, for Children of the Poor in the Parish of *Hackney*, besides its Expediency to answer any superior Good, by the Greatness of the Expence to support it, which requires near *Four Hundred Pounds* per

per Annum, it will become a Burthen to the Parish ; and after straining every Nerve to put it in Execution, when the Glare of Novelty is withdrawn, it will be found to be so much like a Workhouse, as must cause it to fall into Neglect. The Disgrace attending an abortive Plan, should be prevented by introducing a better ; ----- those Persons who are inured to unsucces by adopting of ill-concerted Schemes, must be estranged to all the finer Feelings ; for where they are possessed, we cannot look upon Disappointment with an Eye of Indifference.

for which they are responsible, we can-
not look forward with confidence to the
organization of all the great Colleges;
of ill-connected societies, many per-
secuted by unscrupulous persons who
are perfectly ignorant of their objects;
and others who, though they have
the best intentions, are not yet in a
position to do much for the cause.
The result of all this will be that
the public will be educated to believe
that the cause of education is dead,
and that the efforts of the friends of
learning are徒勞無功. The
result will be that the cause of
education will be dead.

DIALOGUES,

E T C.

DIALOGUE I.

Between a Gentleman and his Gardener.

Gentleman.

P RAY Mr. Rosebush, what was the cause of your not coming near us, during the course of last Week?

Gardener. Sir, I was at work for Mr. Hasty at Hackney, who is a good sort of a Gentleman, but when any Workmen are about him, he is all impatience, and Storms and Swears, if they happen to be called away before they have finished.

B

Gentleman.

Gentleman. So I find, Mr. *Rosebush*, when Mr. *Hasty* wants a Gardener, or you can get a Job any where else, we are not to expect to see you. I thought, when we agreed, you was to give your attendance every Week for three Days, unless something extraordinary prevented.

Gardener. Indeed, Sir, what you say about our Agreement is very true. But I remember when your Honour first employed me, and you had heard that I got my living as a jobbing Gardener, you was so good as to tell me, that if your Garden was properly taken care of, you would not insist upon a rigid Exactness.

Gentleman. Pray, Mr. *Rosebush*, how long have you been at Mr. *Hasty*'s? I thought that you had so many Masters to serve, you could not work for any, long together at one time.

Gardener. I have been all the last Week and part of this, with another Man to help me; for I was afraid to disoblige my Masters by keeping this Job in hand; a Man who is willing

willing to Live, must endeavour to please everyone, and I hope, Sir, in a Day or two you will find your Garden in as good order as ever.

Gentleman. Well; what have you been about this Morning, does the Man you have brought understand Gardening? Let the Lawns, now the fine Weather is come be mowed and rolled, for I think a Garden always looks in a Dishabille if that is neglected.

Gardener. Sir, to-Day and Yesterday, we have had as fine Weather as heart could wish. I think that Providence seems to favour your Honour, for when I was at Mr. Hasty's last Week, the long and frequent Showers greatly interrupted us, while every thing in your Garden is amazingly brought forward. This Weather will soon open to our view, the delightful Scenes of Nature, and every Plant and every Flower, will offer up the Incense of their virtue to sinful Man, who are as Lords in this lower Creation.

Gentleman. Hey! dey! Mr. Rosebush, you seem to be a little *Philosopher*, and a smatterer too in *Divinity*; I did not think that Gardeners, and other People of your sort, troubled themselves with such Topics: But rather imagined if they got their Living honestly, and preserved the Character of a sober Man, it was all that they thought the World could expect.

Gardener. I hope, Sir, that there are poor Men who think a little further, and endeavour to be a little more than what the World calls a sober honest Man; however it is the Lot of some, to get their Bread in Noise and Bustle, and to be disfigured with Dirt and homely Apparel, the Image of their Creator is stamped upon them; and without designing to affront your Honour, there are many instances amongst the Poor, of acting from a Sense of the important Obligations of Religion, as well as amongst these who are of Higher Stations.

Gentleman. Well, Mr. Rosebush, as the Weather is now inviting to be abroad, and I find I have met with a Piece of a *Philosopher*,

sopher, I will ask you another Question or two before I go to Breakfast. Pray what do you think of the Scheme for erecting a House of Industry in this Parish, for receiving the Children of the Poor ?

Gardener. O Sir ! I could speak a few Words, but, as I am told your Honour is at the Head of that Scheme, I am afraid to give offence.

Gentleman. No no, Mr. Rosebush, you need not scratch your Head, but speak your Mind freely, I shall be glad to hear what People in your Station can offer by way of Objection ; but I should like to know first, what Countryman you are, and whether you have been Married and have any Children ?

*Gardener. Sir, I am willing to answer any Question I am able, that your Honour shall propose ; for I am not ashamed of my Country, but love an honest good Man wherever I find him. I was born in Scotland, and being the eldest Son of a large Family, my Parents gave me a little Learning while they could afford it ; I had a short run like-
wise*

wife in a Free Grammar-School, and after this, was put Apprentice to a Gardener ; at the Age of two and twenty I married a Wife, who proved a perfect *Xantippe* : She died soon after having her third Child, but God rest her Soul, I am sure I had a heavy Hand with her ; all my Children likewise being dead, I came to *London* in the year 1741, and got my Livelihood as a journeyman Gardener, and sometimes lived with Families and serv'd as Foot-man and Gardener together ; till at last I settled at *Hackney*, where I met with a sober Woman who took in Plain-Work for her Living, we soon understood one another's Wants, I then Married a second time ; and I thank God, we live very comfortable together.

Gentlemen. But, Mr. *Rosebush*, you have not told me whether you have any Children living by your present Wife, and since I perceive you have bustled through some Difficulties in your time, I should be glad to know if you have met with any from that quarter.

Gardener.

Gardener. Sir, I have had six Children by this Woman, but only three that are now living, two Boys and one Girl ; the Girl we keep at home under her Mother's Direction, and to assist her in the Family ; and the Boys, by the help of some Friends, in order to have a little Learning, we got into *Hackney Charity School*, after meeting with some Difficulty ; for my Family increasing we found the Expence of Learning, though I much desired it, was above my scanty Abilities.—The eldest Boy, who proved a smart Lad, and not liking the dirty Busines of a Gardener, we had an Opportunity to place him with Mr. *Evergreen*, to open and shut the Shop, and to do any thing his Master had to do, belonging to the Business ; this Gentleman is a wholesale Linen-Draper ; and the Boy performing his part with Spirit and Fidelity, his Master was pleased to raise him higher, and now he is entrusted with keeping some of his Books : I hope he will continue to give his Master Satisfaction, which in time will be the making of him, and not come to be such an old Drudge as your Honour now sees his Father is.—The youngest Boy is in the same School, but having been there but a short time,

time, it gives me great concern when I think of the intended Alteration, before the Boy is brought up and has received the Benefit his Brother had ; for as I grow Old, I can very ill supply the Expence of Schooling, and other Advantages, received from these Schools, which to poor People that is willing to live a little Decent, makes a material Article in their small Incomes.

Gentleman. Well, but Mr. Rosebush, what Occasion have you to be so much concerned, when, by this *New Foundation*, there will be an additional Benefit *accrue* to poor People, not only by Educating their Children and Cloathing them, but likewise, relieving them from all the Expence of their Maintenance.

Gardener. Sir, if you will permit me to express my Mind freely, I shall be very Glad to save the Money, which by giving my Children Victuals and Drink, they do unavoidably cost ; but then, according to this *New Scheme*, I must either have all the Advantages together, of Schooling, Cloathing, and Maintaining my Children, part of which *Expence*, notwithstanding I am a Poor Man,

I am

I am very willing to bear, in order to have the Pleasure of seeing them about me; or else, if I am loth to part from my dear Children, and overcome the lucrative Temptation from the Affection I have in common with other People, then I can receive no *Publick Benefit* at all; but must be put to the Expences I mentioned before, under all the Inconveniences attending it, or see my Children suffered to go *Untaught, Neglected, and Unnoticed.*

Gentleman. To be sure! you would be greatly hurt by having your Children taken care of, and kept sweet and clean, and preserved from Idleness!

Gardener. Ah Sir! if the Gentlemen was to take care of all the poor People's Children in the Parish, I do not know what House would be big enough to hold them; it would require a good round Sum to Maintain them all: but I suppose the Gentlemen intend only to accept of such Poor Children whose Friends are entirely *destitute* of supporting them. So that I can perceive, that such Children as mine, and a great many

more, whose Fathers earn about ten or eleven Shillings a Week, cannot be admitted, and consequently will receive no advantage at all.—I thought, Sir, that you had poor Children enough already under the care of the Gentlemen of the Vestry, in the *Work-house*, who are exactly in the same Situation with these Children of the *New Institution*; and, I believe, if the Gentlemen thought proper to take in a larger Number, they would easily find more: And, if they pleased, they could make what *Regulations* and *Improvements* they should think necessary, at an Expence too, which would neither be complained of, nor felt; for the Laws of England, in this respect, are very favourable to the *indigent* as well as infant Poor. And if this is the case, I should think your Honour and the rest of the Gentlemen would do well to consider, that by collecting the voluntary Contribution of well disposed Persons to effect that, which they have a legal Right to demand, will, I am afraid, be the means of depriving the *Industrious Poor* of those *Crumbs*, which by long Experience has been found to give useful Learning to their Children, and, in a great Measure,

hath

hath been an Encouragement to promote a cheerful *Industry* in their *Parents*.

Gentleman. Mr. *Rosebush*, you seem to have a mighty Fondness for your Children; if I was to see your Management, I should expect to find something superior to what I imagined could be met with amongst the Working poor People. But if I am agreeably disappointed in this Instance, I believe you will grant, that the Children in common which are educated in the Charity Schools, through want of Employment, and through the bad Examples of their Friends and Neighbours, get not only into idle Habits, but into a Habit of profane Cursing and Swearing.

Gardener. Sir! since you have been pleased to permit me to speak my Thoughts upon a Subject, wherein I have a very different Opinion from your Honour; I will endeavour to answer this Objection against the common Plan of Charity Schools, by acquainting you with the small Experience I have had in these Matters.—And, first, by the Account I have already given

about my eldest Son, who was five or six Years brought up in one, I think will serve for one Instance in their favour. The Boy, I must acknowledge, was like unto most Children of any Spirit, he loved to be at play, and would sometimes fall into childish Follies; but what with the *Instruction* of a *School*, and the Exercises of Learning, and what with my Representations or Corrections, as I found them wanting, it was seldom that I heard or have seen any thing amiss, that was worth Notice.—Another Instance, I know, is more favourable still.

Gentleman. But—stop, Mr. Rosebush, excuse me for interrupting you; did you never hear your Boy swear or curse, or have been told that he did so?

Gardener. Sir, I never heard my Boy speak any thing like it, nor have I been told by any other Person that he ever did. But I will not dissemble the Truth; the only Instance that comes near it, I was told by his Mother; and that was, when he was about making a *Kite*, after taking a good deal of Pains, somehow or other in bending the Bow,

Bow, it broke, which put my young Chap into such a Pett as to Curse it. But when I came to hear that such a Word had escaped from him, I was very serious to cause him to see the Odiousness of such Language, and I believe he has not repeated it to this Day.

Gentleman. Well, Mr. *Rosebush*, I am very glad to hear that you kept such a watchful Eye over your Children, you have seen the good Effects it was attended with ; but I am afraid if you had not done so, that your young *Spark* would by degrees have come to be one among the Number, who deserves the Character before mentioned. But now Mr. *Rosebush* proceed.

Gardener. The other Instance of the good Effects of these Charity-Schools which I was going to tell your Honour, is this. There is one *Dick Rumble* a Hackney Coachman, who drives for Mr. *Worthwit* at *Hommerton* ; he was formerly a Gentleman's Coachman, and married a Servant in the same Family, but being a young Man and losing his Place, after several attempts in Business,

Business, which proved unsuccessful through want of Money, he was obliged to get his Livelihood in this way ; the poor Woman whom I think deserved a better Fate, did every thing in her Power ; she at first took in washing and mending of all kinds, till she found that she had more Business than she could do ; then she began to choose that Part of it that best answered, and which, she could best manage ; *Dick* and his Wife seems to live very happy together ; they have got two Children both Boys, one is but young, and the other is in the School, and fit to be placed out, if the Parents could meet with an Opportunity. There is one Thing that makes it the more difficult to find one, because the Father, though an industrious honest Man, and minds his Business, yet he swears most terribly. I have often told him of it, but he says, he first learned it by the Obstinacy and Untractableness of his Horses, whom he says will not obey, but by rough and storming Language to *rouze* their Apprehensions, and *awake* their Fears.—But I think that the Boy is as good a Child as I have ever seen ; the Foolishness of Swearing in the Father, has

has so disgusted the Taste of the Son, and with the good *Instructions* which are always to be found at School, he turns out as promising a Lad, as one could wish. I have often admired the *Usefulness* of this Boy to his Parents, for he is Employed at leisure Times to carry home his Mother's Linen, and is capable of delivering and receiving Orders like a Man.

Gentleman. Mr. Rosebush, you have given me two Instances, which I did not expect to find such in the whole School ; and if I thought there was many, I think that I should be doing *Hurt* to the *Industrious Poor*, by introducing a *New Scheme*, which would deprive them of the Means of educating their Children, with so much Ease to themselves, and such little Expence to their Benefactors.

Gardener. Sir, you are very good, and so are the rest of the Gentlemen, who subscribe their Money with a View to benefit the Poor ; but I am too unskilful to offer you any further Hints of Improvements ; and have only this to say, that I and my Family have

have found the *Old Establishment* very useful, and I believe that many others have found the same, and shall be very sorry to see the Industrious Poor put to this *dreadful Alternative*, of having their Children torn from their Bosoms, or lose the Benefit of a Christian Education, through the Poverty of their Parents.

Gentleman. Mr. Rosebush, you know there is no Scheme of a publick Nature which can possibly be free from every Inconvenience; that which produces the most *extensive* Good must be the best, and that which is more *contrabted*, and produces the least, must be the worst. But perhaps I broke in upon your History of the Boys belonging to the School, which appears to be composed from your own Knowledge. If you have any more to say upon this Subject, I shall hear you with Attention.

Gardener. Your Honour is very kind; I have another Instance about the *Charity Schools*, though not directly in their Favour, yet I think will not prove against them. The Case is this. There is a Boy goes to
the

the same School with young Dick Rumble, his Father works at Mr. Staywell's Brew-house, a poor honest inoffensive Man, whose Name is Tim. Thoughtless; he does every thing that he is able, when he is bid, but so very incapable of Managing, that if any thing is committed to his Care which requires a little Judgment, his Master is sure never to be disappointed, because he expects it. I have been told that Mr. Staywell, who is a Gentleman of delicate Feelings, would have discharged him long ago, if he had thought the poor Fellow could have got his Living anywhere else.—This Man married a Servant Maid at an Alehouse; they were both very poor when they came together, and they will likely continue to be so as long as they live.—These People have a Son which is now about twelve Years old, the same before mentioned, which his Master put in the above School; the poor Woman goes out to Work, Chaining, or any thing she can get to do; Tim has Victuals and Drink at his Master's, and the Mother is often at her Mistress's, or wherever she is employed; that the poor Boy, when he comes home from School, has nothing to

do but to eat his Victuals by himself, and then go wherever he pleases. I have known that Boy to be very unlucky, and have sometimes heard from his Mouth such Language as is very unbecoming; but notwithstanding this, when I have checked him for it, the Power of Precept which is always inculcated at School, forced its effects into a silent Blush.

Gentleman. Now, Mr. Rosebush, I hope you will acknowledge there is some Truth in the Charge, that by bringing up these Boys in Idleness they contract an Aversion to Business, and not being Employed usefully, they learn all manner of Mischief; Which is evident by their cursing and Swearing, and so become hurtful Members to Society.—But I would not chuse to spin out this Conversation too long; have you any more Information to give me about these little Gentry?

Gardener. Sir, the Instances I have already mentioned came uppermost in my Thoughts, because I knew some of their Parents, but by dwelling upon this Subject

there are Two others which I have recollect'd, that perhaps may be worth your Notice. If your Honour pleases I will tell you what I know about them, though I am a Stranger to their Friends; as they lived at Shacketwell.

Gentleman. Speak on, let us hear.

Gardener. Sir ; these two Boys, I am told, was brought up at this School, and are now Apprenticed in the Parish ; the one is with Mr. Rust a Baker near Terras-Row, his Name is Tom Tbrum-petty-Tbrump, a very clever Boy, and minds his Business. The other is Apprentice to Mr. Blank, a Shoemaker near Old Ford, his Name is John Crispin, but he is a remarkable Youth of his Age : He has had such a Liking to the Business, and excels in every Branch of it, most of his own taking, that since his Master now poor Man grows old, John is become his right-Hand : For he has such a Knack at pleasing the Customers, both Gentlemen and Ladies, that most of the Business is entrusted to him—and he gives such

intire Satisfaction, that whatever he does he is always sure, that his Master will have nothing else to say but *A M E N*, it being his usual Mark, or Sign, of Approbation.— I should not wonder to see *John Masters* of that Shop, if the old Man was to die or to leave off Trade.

Gentleman. Mr. Rosebush, when I bid you go on with your History, I thought you had then finished, but I find by what you have added since, it would have been very incomplete if I had stopped you in Proceeding. Pray, have you any more of these Personages to recite, before you conclude this History?

Gardener. Sir, I hope you are not angry; I have nothing more to add, in Obedience to your Honour's first Commands.

Gentleman. Pray now, Mr. Rosebush, since you have furnished me with so many Particulars relating to One and Another, How could a Man in your Station of Life come at the Knowledge of these Things? And I

suppose,

Suppose^t that if I was to change the Subject, and carry you out of the Neighbourhood, you have got your Incidents and your Accidents, some private Anecdotes to discover, that would serve to amuse and fill up a Conversation: I shall be glad, after all this! if you can clear yourself from being a Tatler, and minding of other People's Business.

Gardener. Sir, I am afraid I have talked too freely. Your Honour was pleased at first to Command, and when I get upon the Wing, I am apt to lose myself before my Betters; excuse me, Sir, I will take Care not to offend for the Future.

Gentleman. I am not offended, Mr. Rosebush, but it looks a little odd, that a Man who is sober and industrious, as I take you to be, should be acquainted with so many People's Affairs, and hear of every Thing which is passing in the Parish.

Gardener. Sir, I will give you an Answer if you please to hear me; for although I am

a poor

a poor Man, I have a pretty quick Sense of any Thing which can reflect on my Character: and I have already told you a material Part of the History of my Life; and a Man who has met with vicissitudes of Fortune, cannot be wholly destitute of Opportunities to learn the Manners of the Times, especially in his own Neighbourhood: And if he is not a Blockhead, he will make use of the Principles of Common Sense, which is born with him, and that will lead him to a little Knowledge of every Thing which is worth his knowing.

Gentleman. But, Mr. Roseberry, this is not answering of my Question, or rather what I meant; but how came you to be acquainted with these Boys and their Parents? One would think that you had enough to do, since you have a Family, that would Employ all your leisure Time, in taking Care of them.

Gardener. I believe, Sir, if I could as easily convince the Gentlemen concerned, of the Utility of these Charity-Schools to the industrious

dastious Poor, I can think, I can your Honour, that I am no Tades Nor wobly Fellow about other People's Busanis, but the Charity would still remain upon its old Foundation. And since there appears so many worthy Gentlemen and Ladies, who are ready to assist in every Scheme, that is any way adapted to relieve the Wants of Mankind; if this Charity was duly considered, espoused, and recommended, they would by their kind Donations, complete and enlarge the old Foundation, and make it one of the most extensive Charities, for the Ease and Instruction of a numerous and useful Body of People, which, through the Opulence of this Parish, they might not think unworthy of their Care and Protection.

Still maintaining his former address and
Gentleman. You now make me wish, Mr. Roseby^{esb}. I had never spoke to you about the Matter; for the old School seems to run in your Head like a new Tune; I want to hear no more about it. If you have any thing to offer by way of vindicating yourself, say it, but I think your Chattering so much only serves to prove the Charge.

Gardener.

Gardener Sir, by your Leave, I will finish in a few Words. When my Children grew up; and was fit for School, we sent them first to a good old Woman to teach them Letters, and to keep them under A gentle Discipline: We bore the Expence with Chearfulness, because it was necessary; and there was no Remedy without manifest Hurt to the Children.—But when the Time was come to remove them to a Schools-Master, I was sadly gravell'd about the Money, till we got them into Hackney School.—And as I always took a Pleasure with my Children, in seeing them thrive and do well, I naturally made myself acquainted with their Dispositions, their Amusements, their Companions, and in short, with every thing that may be comprised under their little Connections.—This introduced me to a Knowledge of some of their School-Fellows, and that again, of their Parents. And I must beg leave to tell your Honour, that I have found some of these poor People to be as careful of their Children as I was of mine.—From these Circumstances, in course, a little Intimacy ensued; now and then at

leisure

leisure Times, we used to call on one another, though but seldom, and sometimes this Intercourse was performed by the Women; and from these Fountains of Intelligence all my humble Knowledge of these Affairs have been collected.

E D I A L.

DIALOGUE II.

Between a Gentleman and his Friend.

Humanus.

GOOD Morrow to you, *Theronius*, I find you are at Breakfast.—I hope you will excuse my waiting upon you at this Time, for my Business requires constant Attendance, and it would not suit me so well in the Afternoon.

Theronius. I hope, *Humanus*, you are well; make no Apology; will you take a Dish of Tea or Coffee, we happen to have them both this Morning; for I was out Yesterday about some *Business* which was very fatiguing, and it proving a bad Day, which, altogether, has made me a little Queer.

Humanus.

Humanus. I suppose, *Theronius*, that you was about the same Sort of *Business* then, that I am come to make the Subject of a little Conversation with you this Morning.

Theronius. I dare say you mean the *House of Industry* which is going to be erected in this Parish, but whether it is so or no, I shall be glad to open the whole *Scheme* to my good Friend *Humanus*; and if he can throw any Light upon the Plan, or point out any Defects, the Gentlemen of the Committee I am sure will be obliged to him. For though we are all desirous of doing something for the Benefit of the Children of the Poor, more than is afforded at the present Charity School, we are not so sanguine in our own Judgments as to think, that nothing can be offered which may contribute to improve the *Scheme*. Pray, my good *Humanus*, shall I give you a short Account of what is at present proposed?

Humanus. I am a little straiten'd for Time, and cannot do as some Gentleman, like *Theronius*, who have under Partners to take the labouring Oar; for if I am not in

the Way to guide the Bark, she runs in so many Directions, or moves so slow, that I had rather she should be in Port, or lie at Anchor.—But I am already furnished with the principal Points; partly by the *Hand-bills* which are dispersed through the Parish, and partly by hearing a *Conversation* a very little while ago.

Theronius. Why sure! you did not hear the old *Scotchman, Rosebush,* and I talking together in the Garden?

Humanus. Indeed, *Theronius,* I had that Pleasure. For coming upon the Errand you have heard, and finding you in the Garden *tete a tete* with the Gardener, I was unwilling to interrupt you; but discovering that you seemed pretty earnest, and in good Humour, I thought it would not be deemed ill Manners to know something about what engaged your Attention so closely. Accordingly I stepp'd behind the quick-set Hedge; and as you were talking of no Secrets, but upon an interesting Subject which concerns the Parish in general, I kept

my air

my Station, and was not a little pleased to hear the End of the *whole* Dispute.

Theronius. I dare say you was glad to hear the End ; for the old-fashioned Fellow plied me so fast with his long Epistles, that I began to grow tired myself ; I suppose that this old *Rosebury*, because there is something *New* going forward in the Parish, thinks, that the poor People's Children are all to be sent to the Workhouse. I have often made the Remark, upon introducing a *New Scheme*, that the common People take the Alarm, right or wrong, good or bad, as if they were going to be ruined.—The present Plan is not a Novelty neither, for there is one erected at *Hoxton* for receiving the Children of poor *Dissenters* : And if I am not mistaken, the *French Refugees* have another upon the like Establishment. The *Blue-coat Hospital* did not make that Figure at first, as it does now, and all the World will allow the Excellence of that Charity.—We cannot pretend to vie with any of these at present, nor do we aim at making ourselves conspicuous ; but our Design is to keep a *few* of the poor Children from

from being tainted with the Vices of their Parents, and by bringing them up to Work and plain Learning, make them fit to sustain their humble Stations.—In short, we find that filling their Heads with *unnecessary Learning*, it makes them vain and aspiring, and when they take to wrong Courses, as many of them do, from the bad Examples of their Parents, it serves to make them truly Mischievous.

Humanus. I am greatly pleased at the Ingenuity of my Friend *Theronius*, in giving a plausible Account of this *House of Industry*; and I do not very much wonder, that by such Representations, several Gentlemen of good Dispositions have been brought to espouse it; for I must confess myself, that, upon the Face of it, there is something *pleasing* and *specious*.—But, notwithstanding this, I must beg leave to differ in my Sentiments from the rest of the Gentlemen, in regard to the *Inexpediency* of such a Foundation; and in regard to *supplanting another*, which is capable, at a small Expence, of conveying a most extensive Benefit, and likewise of the *Impracticability* of con-
ducting

ducting and supporting this, with a Degree
of Spirit so as to make it a *Public Good.*

Theronius. You greatly amaze me, *Hu-*
manus! to hear that you have so many Ob-
jections to a Plan, which I before observed,
has been tried by the *Dissenters* and the
French Refugees, and have been found to
be of the greatest Utility.

Humanus. The *Dissenters* and the *French*
Refugees are not parallel Cases; for if ei-
ther of them is confined to the Members of
a particular Congregation, then you have al-
ready got the same, with the additional
Power and Ability, by Act of Parliament, to
support and improve it in what Manner you
please; but if they are not confined to a par-
ticular Church or Congregation, but are
provided for the Benefit of their whole re-
spective Bodies within an *extensive* District:
And Contributions are collected in the same
extensive Manner, which I believe to be the
Case; then you may easily perceive the great
Disparity, between a *local* Establishment,
and those that are *diffused* among a large
Body of People.

Theronius.

Theronius. There is some Difference it must be acknowledged, but there must be a Beginning to every Thing ; it only wants a little Spirit to set it on Foot, and I do not doubt we shall meet with Encouragement as well as the French and the *Dissenters* have done.

Humanus. Dear *Theronius*, *Novelty* ! precious *Novelty* ! has got its *Charms*, to allure the *Good* as well as the *Bad* of all Ranks and Conditions. But if the Gentle-men of the above Communities, however fond they may now be of their Institution ; as being superior to our common *Work-houses*, and the best they could procure in their present Situation ; if they had the Sanction of Law to raise Contributions as we have, and was independant of other Societies as we are, they I believe would not soon suffer such Advantages to be unimproved, to the no great Honour of those who take upon themselves the Management of that Business.

Theronius

Tiberonius. I cannot deny but there might be some Improvements made in our Workhouse, by having a Building for the Children insulated from the Sick and Indigent grown People, and such Regulations might be adopted as would bring about a great Reform. But who is to undertake to see it done, or to see that the Regulations are put into Execution? I have been upon Committees appointed to inspect into these Affairs, and very often there has been no more than one or two Gentlemen, and the Officers, who have attended.

Humanus. If this apparent Neglect of the Indigent Poor is characteristic of the Gentlemen of this Parish, when you come to have a *House of Industry*, which will be no other than a Workhouse, or as a Workhouse for Children ought to be; how is this new Workhouse, or *House of Industry*, to be taken Care of?

Tiberonius. We propose to have a Committee to inspect into every Part of it, who are to meet once a Week, or once a Fort-

night, as it shall be found necessary. And we shall desire the Favour, and esteem it very kind of some *Ladies* and good *Women* to lend a helping Hand, by examining into the *Girls* Department.—We hope to find a sufficient Number of such good People, and by their good Advice and Care it will make the Charity thrive and flourish,

Humanus. Very pretty indeed, Sir ! But my good *Theronius*, What but the Itch of Novelty can make such a respectable Number of Gentlemen and Ladies, who now pass by the *House of Support* for the Poor and Helpless, like those that preceded the good *Samaritan*, to regularly and duly give their Attendance upon another *House*, which at best must be esteemed as a *Succedaneum* to it.

Theronius. I have heard that there is great Attention paid by Gentlemen, and some Women, to the public Charities aforementioned ; and we all know that at the *Foundling* and *Christ's Hospitals* there is the best Regulations duly executed ; where every Thing is ordered by Gentlemen of the first Characters,

Characters, who think it not below their Rank to examine and inspect minutely into such Affairs, where the Public Good is concerned and promoted.

Humanus. My dear *Theronius*, one would think that you was going to erect another *l'Hôpital de Dieu*, like that in *Paris*. What has this little *Mouse* to do with such great *Mountains*! A Parochial small *Affair*, with those National and Princely *Foundations*? But when Men have once adopted a *Scheme* in order to make it go down, every remote Resemblance however distorted, is brought to Dress and give it a little Colouring. Those of the *French* and the *Dissenters*, though bearing a near Resemblance, I have already shewn you wherein they widely differ; and I am perswaded that if our Infant Indigent Poor had been *properly* managed, we should never have heard of such Institution amongst them ; unless something still *Superior* had been thought necessary for the *Honour* and *Reputation* of their respective Societies.

F 2 *Theronius.*

Theonius. *Humanus,* I would have you to have a little Patience; we may try the Experiment. I cannot see the Reason you have set yourself so much against it.

Humanus. I must confess that I am concerned to see Gentlemen carried away by an *Ignis Fatuus.* To see their kind *Benefactions* turned into a wrong Channel, after an Object above their Compass, which in all Probability must sooner or later be abandoned with *Disgrace.*—Their intended *Benefactions* being injudiciously applyed, will certainly prove pernicious to the *Industrious Poor.*—The Money that will be consumed annually in this *new Project*, upon twenty Boys and twenty Girls, would, according to the present Establishment, Teach and Clothe *Four times* that Number.—The Children that are now in the *Workhouse*, who are the *most* unfortunate and equally deserving of Christian Compassion, will not only be deprived of all Benefit from this *Scheme*, but very probably will be more *neglected.*—For it is vain to imagine that a Number of Gentlemen, in a *single Parish*, can be found, that will give their Attention to so many Objects;

their

their Good-will may be great, but generally speaking, their Time is *precious*. Things of a Public Nature should be brought into an *easy Point of View.*

Theronius. I know something ought to be done; for as the School is now, there is some Gentlemen who think it is of little or no Service at all.

Humanus. Pray, *Theronius*, what are the Complaints which is brought against it?

Theronius. Why, *Humanus*, it has been observed, that the Boys are very *rude*, and will sometimes *Curse* and *Swear*; and as they are unemployed, they are apt to contract bad Habits of Idleness.

Humanus. But how do you think these Children would be, or any others who happen to be in like Circumstances when this *House of Industry* is erected, provided that they are not so fortunate as to get admitted?

Theronius.

Theronius. I am afraid they would be much worse.

Humanus. But now please *Theronius* to be ingenuous, do you think one half of those Children would be accepted upon that Foundation?

Theronius. I cannot tell, perhaps one half of them might.

Humanus. I am inclined to think that the Number would be less, because I have observed that most Gentlemen are loth to consider working People as Objects of their Beneficence, till they are so reduced by extreme Poverty or Sicknes, that they are truly miserable:—And in course such Gentlemen would send the greatest Part of these Children away.—And besides, those who have taken some Pains in conducting a public Charity, and have contributed towards its Support, when they have the Power of Nomination, will be apt to incline to some Partialities: I have known a *Judge of Peace*, after a Collection at a general Feast, when other Petitioners, with written Recommendations

inendations, and much loss of Time, have been dispatched with a Crown, desired to have a Woman, who kept a Shop of some Appearance, to be considered, as he knew she was poor: Accordingly he took a Guinea, and afterwards it was found she had been his Servant.—So that you see, what by an injudicious Estimation of the Objects, and what by little Partialities which will always exist, there appears but little Chance for a decent working Man, with two or three Children, to procure any Benefit from this Institution.

Theronius. To be sure, we shall prefer those that are most in Distress.

Humanus. I imagine you would, but then you have a House already provided for such as are really Indigent; and while you fill the one with Objects that do properly belong to the other House, what are you doing less, than (by thrusting out of your Synagogue) abandon the Children of the Industrious Poor, and leave them exposed to every Ill: Whose Education and useful Learning have engaged the Attention of the Pious

Pious and Devout in former Times, and is at this Day the Glory of the Reformation.
 I acknowledge, *Humanus*, that these Schools have been useful Seminaries for conveying the Means of Knowledge amongst the Poor, and have been as *Guards* and *Fences* to the rising Youth, against a Train of Evils: But it will never follow from hence, that because they have produced some Benefit, and are still capable of being brought to greater Perfection, that we should stop short and never attempt it. If our Fore-fathers had proceeded in this Manner, I make no Doubt that we should have been the Sons of Popery to this Day.

Humanus. I find, my Friend *Tberonius*, you are a *Master* in Dispute; and, like a subtle *Logician*, who, when his Argument fails through want of a natural Support, raises the Dust of *Sophistry* to blind the Eyes of his Antagonist: That instead of producing Conviction, it only serves to puzzle the Cause.—The Spirit of free Inquiry which has been happily raised in the present Century, and the Temper of the Age in which we

we live, have given *Birth* to many Improvements and useful Discoveries. But however difficult it may be to draw the Line at which we should desist and be thankful, it is as evident as an Axiom in Geometry, that every Step we take *beyond* it, is fraught with *Error*, and consequently subverts our Intention by discarding of some *Benefit*, or introducing some *Evil*.—The Pretensions of many to Improvements seems now to be the Cant to cover a *restless* Disposition;—insensible of our present Advantages, we *bunger* and *pine* after new Refinements; we act like foward Children, who spurns the Breast that yields them Nourishment; we flight the Hand that gives us Food; or, in a more philosophic and scriptural Phrase, *We are always learning, and are never able to come to the Knowledge of the Truth.*

Tberonius. So, so, Mr. Philosopher! I wish you are not like unto my Gardener, excuse the Comparison; who, when I wanted to hear his Defence of these Charity Children, gently slid into some plausible Story, which he was always sure would turn out to their Advantage.

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Humanus.

Humanus. You are welcome, *Theronius,* to say what you please. But I am persuaded that the Defence of these Children, will, upon the whole, when candidly considered, require but little Art or Ornament. Old *Rosebush,* as you call him, seems to be a sensible sort of a Man. I was pleased to hear his artless Tale; it appeared to me to be founded upon Facts, and the *Picture* of real Life. I could wish that you would reflect and consider on what he has said, over and over again.—A useful *Body* of *People* to a Neighbourhood, and to the State, is worth encouraging; our good Ancestors thought so, whatever some of their wise Successors may think now.—*Christ's Hospital*, which you before mentioned, is a Monument to their Praise; and it is an Honour to those Gentlemen who protects, enlarges, and perpetuates it. What a *pigmy* is your *House of Industry* to their generous and laudable Institution?—You strive to *deject* and *enervate* the Powers of your Children: They endeavour to *raise* and *elevate* theirs.—You *condemn* these little Creatures, from their Infant State, to become Drudges all their Lives: They offer

Affistance

Assistance to theirs, that they should not be so.—You seem to think that such low Stations must be occupied by *these* innocent People *indiscriminately*: Those Gentlemen think there will be a sufficient Number who by their own *Imprudence* and want of *Care* will subject themselves to it, and entail the same upon the greatest Part of their Offspring.—What a *Disparity!* Good God! How could you have this *Hospital* in Contemplation, which is most emphatically dedicated to *Christ*: Where there is issuing out continually from the *Spirit* of its Constitution these loud and gracious Calls to their little Members,—*See that you improve the Talent now committed to you:* Whereby you may not only be happy *bereafter*, but, if God willing, you may raise yourselves in this *World* to the *Prosperity* of some of your former *Ancestors*.

Theronius. I think my Friend, *Humanus*, you have performed your Part in Preaching this long Sermon pretty well; and must confess, that, when I reflect upon that useful generous *Charity*, I feel a *Warmth* glowing within, which is not easy to describe. And

I will acknowledge also, that when I cast a Thought of Retrospection upon the Plan which we have now adopted, it looks *meagre, cold, and lifeless*.—But however, as we are Embarked, we must go through with it.

Humanus. You put me in mind *Theronius* of the famous Mr. *Wesley*, who, after he had been *splitting Hairs* with *John Calvin* near Thirty Years, and reforming from *Himself*, at last he seems to be of a *sound Mind*. To *retract* our Opinions which we have long professed in Public, is a Mortification, that only the Virtue of a *few* can bear.—It would have given me infinite Pleasure to have heard, that as your present School contains no more than *Twenty Boys* and *Twenty Girls*, you were about promoting a *Scheme* for *doubling* of that *Number*; and to raise a neat and handsome *Building*, with commodious *Schools*, and fit *Apartments* for a Master and Mistress to dwell in.—A Fund sufficient for the Annual Expenditure, and likewise for the Building, would soon be subscribed, through the Activity of your Treasurer, and other Gentlemen like your good Self.—To see a large Number of Children

Children together decently dressed and clean, under one uniform, and receiving the Benefit of *Instructions* both of a Civil and Religious Nature, is always pleasant to behold ; but when we consider the same Children (among whom there may not be a few) rescued, not only from the disgusting Scenes of Poverty, but also happily preserved from the Effects of their Parents Ignorance, Stupidity, or Wickedness, How exquisite must the Pleasure rise ! How greatly will it increase upon us !—My good *Theronius*, who has been always busy in getting Money since he came to *London*, very probably, have not had the Opportunities often of seeing such agreeable Prospects ; but if he will only cast his Eyes upon the Charity-Schools in most of our large and popular Parishes, where there is from Sixty to a Hundred Children taught in each, and formed into these young and hopeful Flocks, I cannot think that he will be wholly insensible of the pleasing Emotion.

Theronius. But *Humanus*, if we could bring a *Scheme* to bear, and should meet with Encouragement, and in Time be able to

to receive as *large* a Number upon our new Plan, as are in most of these you have mentioned, I am sure you will commend our Undertaking ; and in the mean Time we shall content Ourselves, when our Fund can be ascertained, with a small Number, perhaps *Ten* or *Twenty*, or as many more as our Subscriptions will support.

Humanus. To view with Pleasure, the Prospect of future Good, is reasonable and common to every Man ; and the greater the Probabilities are of Enjoying it, the more acute will our Sensations be in Reflection.— But to *amuse* our tender Feelings with such visionary *Dreams*, as would disgrace an old *Puritan* or a modern *Methodist*, I thought the Discernment of my good *Theronius* was superior to all such Impressions.

Theronius. *Humanus*, we cannot tell now what Time may bring forth. There is a Committee I just remember which is appointed to meet at Eleven, that I am to attend ; I have but little more than Time to dress, but shall be glad before I go, that you would

would come to the Point, and if you can, prove the Injustice of our Charge.

Humanus. Theronius, in the Course of this Conversation, when you have thought yourself hard pushed, you have pressed me more than once to exculpate these poor Children from the Charge you have brought against them. I suppose you think that however *invulnerable* their Establishments may be in every *other* Part, yet in this they are open and defenceless. But I cannot help being of Opinion, that notwithstanding the Power of Prejudice, when Things are *impartially* weighed, and due Concessions admitted, but the Generality of Mankind will not be so seyere as to condemn them.— The Children of the Poor have the same Passions, and the same mental Abilities with others of their Age : They are all equally susceptible of Delight and Satisfaction, of Fatigue and Amusements, and if you please of Improvements and Embellishments : They are all universally exposed to childish Follies, and Corruptions of the Times : I believe you will allow me all this, excepting the different Capacities of Individuals, which

is

is applicable to every Rank in Life.—Now in order to investigate the Cause of these Complaints, let us take a short View of the Behaviour of these Children, as far as our cursory Observations will permit, and likewise of the Children of Tradesmen and Gentlemen, who are brought up in their Neighbourhood, or have had a finished Education at a more genteel Boarding-School.—And here first it is objected, that they are very *Rude*. I believe that no Gentleman will be so hardy as to take upon him, to charge them *all* with being so *in general*; and though it is very unbecoming in any to be rude in the *Extreme*, yet since it is *common* to youthful Activity, how can we expect that the Children of the Poor should not discover the same Dispositions as are in their *Superiors*.—For Rudeness in general, is only a kind of *Excrement* flowing from the Vigour of the Animal Spirits, and is so denominated when it varies from the *Forms* and *Modes* of Education which happen to prevail; to reduce it, so as to *extinguish* it intirely, would be doing much more *Harm* than *Good*, by hurting the growing Faculties, and make them *dull* and *heavy*.—

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The Business of the Schools, and of all Instructions in this respect, is, to keep it within the Compass of practicable, and easy Bounds: And the general Maxims which are inculcated, is given as a Rule to all; but the Poor are more especially taught to keep it under, from the Motives of not *displeasing* their Betters, and the Rich because it affects his Character as a *polite* and *accomplished* Gentleman.—To say that the Children of People in the higher Stations, when they are remote from the *Trammels of the Schools*, are as rude and wild as these poor Children, perhaps you will not allow to be a sufficient Apology.

Theronius. I think that they ought to be *less*, or *never* to be so at all; but demean themselves becoming the humble Station in which they are placed, as they are *dependent* upon the Public for the Education they receive.

Humanus. One would think, *Theronius*, that you had been accustomed to Usury, by the large Demands you make upon these

H Children

Children for that little *Pittance* they have received from the Public: And for which, though you have failed in an *unreasonable* Expectation; *they*, or most of them, or their *Parents*, very probably have been repeatedly Thankful.—Can it be required, that Children brought up in low Life, in which they expect to continue themselves, whose Parents and Friends are necessarily rendered *in-delicate*, by the hard Toils of Labour, and the Nature of their Trades and Callings: Who nevertheless are in some Measure as independent of their Masters, as their Masters are, or *soon* would be, without the *Affistance* of their Servants; I say, can you expect that Children under these Circumstances should always attend so closely in this Instance, that no flights of *inconsiderate* Youth should ever escape them.

Tberonius. By way of Compliment, I will be supposed, *Humanus*, to give you Credit thus far; but pray, what will you alledge to excuse their Swearing and Cursing; together with the Habits of Idleness, which it is notorious these Children must

must contract ; does it not bid fair to make them bad Members of the Community, by tempting them to live on Plundering their Neighbours, and at last to make a shameful Exit at the Gallows ?

Humanus. Superficial Enquirers are not more unfortunate in their Pursuits, than they are positive, hasty, and rash; in their Conclusions ; for, floating continually on the Surface, their Eyes are dazzled, and being satisfied with mere Resemblances, they boldly announce the important Discovery.—

To excuse these Poor Children intirely, whom you arraign as *Criminals* that must soon be punished, would be as ineffectual as it is absurd ; but when we see what an unrighteous Clamour has been raised against them, by aggravating their Offences, because we have them in our Power, it surely cannot be deemed an unnecessary Officiousness, if, by endeavouring to plead their Cause, I should make such Remarks or Comparisons that will Operate in *Extenuation* of their Guilt.—These Children, I mean the Boys, for happily the Girls have

never yet been included with them, in these cruel Accusations.—STAND FORTH THEN, my little Children! who are charged with a Delinquency of such a Nature, that if many of you are found guilty, will not only affect you all, but an equal Number of female Innocents in your Punishment.—YOU TWENTY BOYS, I charge you aloud! *Hold up your Hands!* I ask you in the most solemn Manner, *Are you guilty of profane Cursing and Swearing, and are idle and deaf to all useful Employments?* Behold! what a profound Silence does here ensue! and would continue, long continue, but conscious Guilt appeared in two or three: who with a coarse and grating Voice interrupted the solemn Scene by pleading Guilty.—Now, my good Theronius, sure you would not exceed in Severity, the Fate of Sodom and Gomorrah? For they afforded a long Series of Impenitence; but these poor Children, among whom are only two or three that are found Guilty, by your uncharitable augurating that they will continue so, you do not only most unmercifully anticipate both Guilt and Punishment, by an almost

total Excision, but also involve with them more than Ten Times their Number, who are as Innocent, according to the Constitution of Human Nature, as can be expected or desired.

Tberonius. But supposing that there should not be more than two or three of these Children, who frequently use such bad Language, & or have contracted apparent Habits of Idleness; I think that by having so much Time upon their Hands, unemployed, their Numbers will increase when they are put out to Trades and Business.

Humanus. I find, *Tberonius*, that, like a Man of true Courage, you will never leave the Ground you occupy, till you have disputed it with your Opponent, Inch by Inch.—Suppose then, that if the Sky was to fall, what a *scrambling* among the *Fowlers* do you think there would be?—But is it right, is it reasonable to *alarm* our Fears with the Reveries of an ill-grounded Imagination? If we was to employ our *gloomy* Thoughts in the same Manner about the Children of Tradesmen

Tradesmen and Gentlemen, and considering the Nature of their Education, the Disposition of their Parents, and the Examples of *Dissipation* which are now almost universally prevailing; and further, that these Children are disposed and invited to a Participation in the same ruinous and destructive Pleasures, we should, I say, by our foreboding Fears, be apt to think, that the Crimes amongst the higher Sort would so infect their Children, that in the rising Generation, the Repetition of a former *Vengeance of eternal Fire*, might justly be expected.—And indeed, amongst the Children of the Affluent, there are too many Symptoms and Instances of Neglect, and Contempt of every thing that is Good and Serious; our young *petty Gentry*, in every debauched *Scene*, makes a considerable Figure; the Infection here spreads like a Contagion.—And amongst the many unhappy Sufferers who have fell as Victims to Public Justice, few have been found that was brought up in our *Charity Schools*, but most of them are, either the *Ignorant* of our own People, and *Irish Roman-Catholics*,

who

who had not the least Opportunities of a decent Education, or the voluptuous Pleasure-taking *Spendthrifts*, whose *Gallantries* and Love of genteel *Amusements*, have brought them to that ignominious End.

Theronius. Do you think, my Friend *Humanus*, that being learned, would have had any good Effects upon such ignorant People you have just mentioned ? I think, and so does many Gentlemen, that if we teach the Children useful Morals, and learn them a little common Reading and Writing, it is all they need to have.

Humanus. One would suppose your Meaning was, to make them *Tap-boys* and *Footmen* only, and then you would not greatly err.—But, is this your *pious generous Scheme!* which is to rise upon the Ruins of what you are pleased to brand with the *Stigma* of a narrow contracted Plan ?—You seem to have adopted here a Maxim of Popery with a Witness. *Ignorance is the Mother of Devotion*; not, say you, to the Supreme Being, but to the humble Stations,

to

to which they ought to be destined.—How different must have been the Sentiments of the Good and the Opulent in former Times, to some of our modern Improvers in the Education of the *Industrious Poor*? How consistent were they to themselves, who, after emerging out of the *Ignorance* of Popery, by founding Establishments calculated to *enlarge* the Mind, and store it with various Branches of useful Knowledge, as would be a Bulwark against relapsing into its *slavish Errors*?—But you think perhaps there is no Danger now, and that it is of no Consequence to guard them against any others; and yet you applaud and commend the Piety and *Wisdom* of the Founders of these generous Institutions, who have rendered themselves Immortal, and been celebrated by all Protestant Nations, for diffusing such *extensive Blessings* among the Families of the Poor.—*A double-minded Man is unstable in all his Ways*, and an unstable Man is always double-minded; to rise and sink alternately is common to good Hearts, but weak Heads.—You approve that the Children of the Poor, *a Brother of low Degree*,
should

should be exalted, that they may rejoice; and yet you take Advantage of their Necessities, in order to keep them low.—You Cloister them up within the Walls of a House, under the Pretensions of Sanctity, in the uncertain Expectations of securing their Morals, and send them abroad in the World as raw and unexperienced in it, as a *Bird* that comes out of a *Cage*; and thereby exposing them to become an easy Prey to every Kind of *Seduction*, both Civil and Religious.

Theronius. I have paid so much Attention to this Discourse, and so little to my Breakfast, that my Coffee is quite cold ; but I am greatly obliged to my good Friend *Humanus* for giving me ~~this~~ Sentiments at large upon a Subject wherein I am somewhat interested. And if he thinks he can add any thing more to what he has already said, I will take a Dish or two of Tea ; but if not, I will be going, and must wait to make it up at Dinner.

Humanus. Sir, as you are engaged, I will by no Means prevent your Attendance at

the Committee. You will probably have there, a good deal of Business to dispatch; for as a Collection of Embers increaseth *Heat*, so the *Warmth* of Individuals in the Aggregate is not soon dispersed. At any future Opportunity, if you shall choose to resume the Subject, it will be good to have a *Corps de reserve*; and, in the mean Time, I am, with perfect Consideration and Esteem,

HUMANUS.

F I N I S.



